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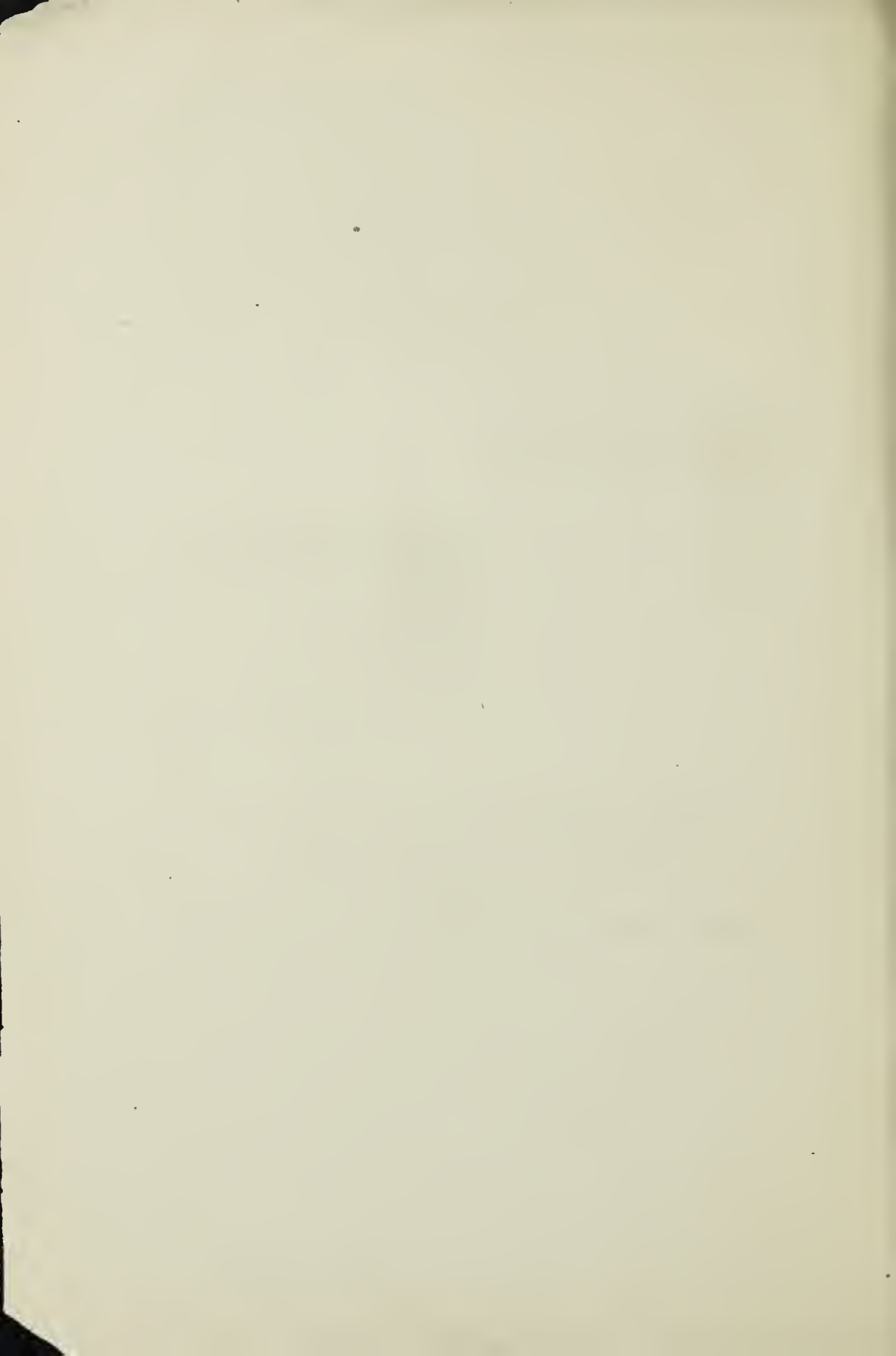
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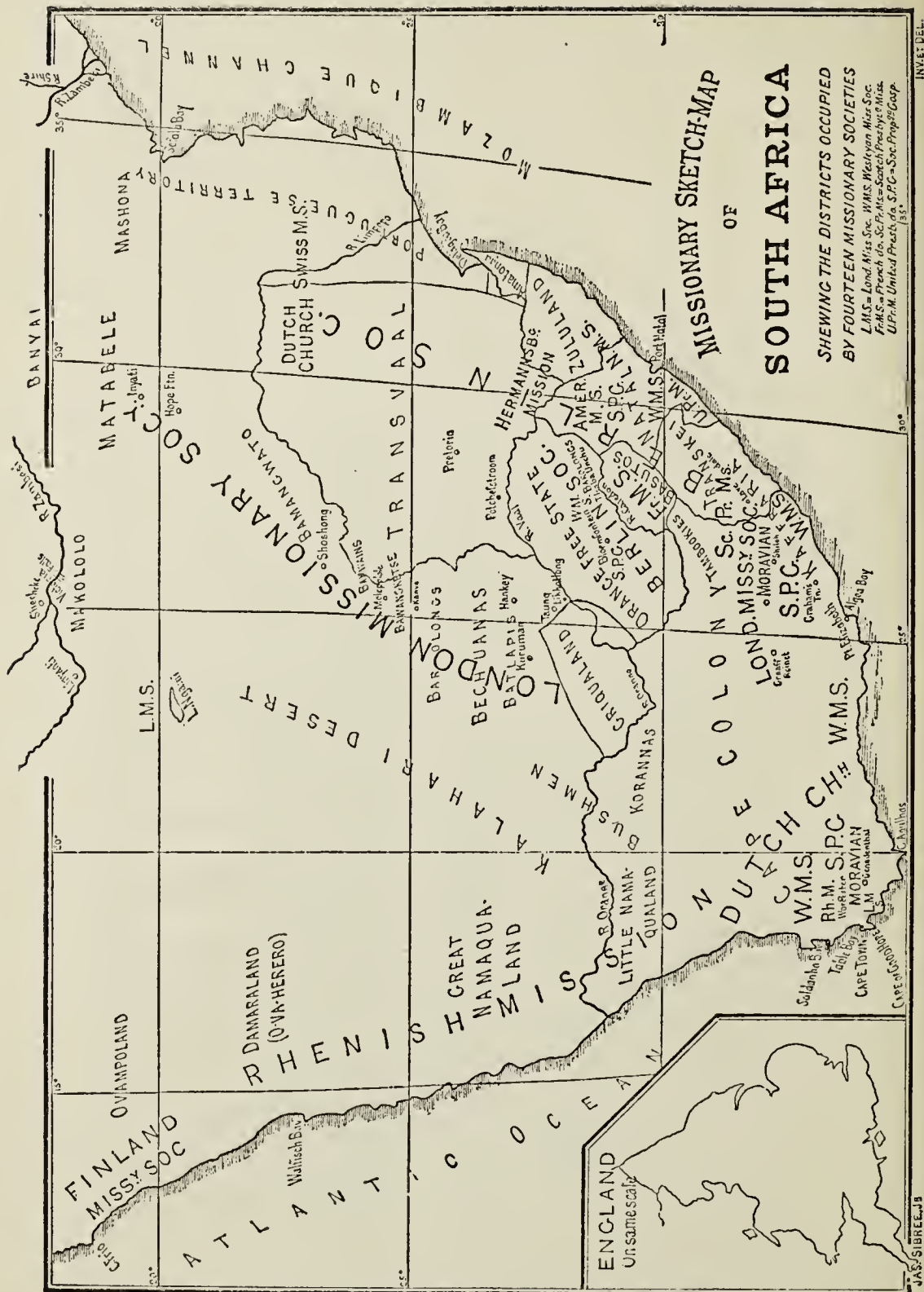
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# SOUTH AFRICA.

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## I.—THE COUNTRY.

**A**FRICA, “the Dark Continent,” “the land of Ethiopia,” although formerly in its north-eastern portion the seat of the most ancient civilization of the world, is still among the least known of the great divisions of the earth’s surface, and is the home of the most degraded and oppressed races of mankind.

And although in its northern regions Africa was once occupied by energetic churches, these have been for so long overpowered by the faith of Mohammed that Christianity has, until a very recent period, been represented only by the half-heathen, half-Jewish church of Abyssinia, and by the superstitious and inert Coptic and other small Eastern communions. So that by the combined influence of Islam, degrading fetichism, savage and cruel native powers, cannibalism in some regions, and the desolating slave trade over a large extent of its surface, Africa is truly described by the name of “the Dark Continent”—dark alike in the colour of its people, in their brutal ignorance, in the cruelties inflicted by them upon each other, as well as by the lighter-coloured races, and which have made them for ages the slaves of all the neighbouring peoples.

The object of the present treatise, however, is only to describe the southern portion of Africa: to sketch its physical features and chief political divisions; to look at its native tribes and European colonists; and, more especially, to detail as fully as our space will allow the efforts made (chiefly during the present century) to disperse its darkness by making known the Gospel of Christ.

**Extent and Natural Limits.**—For the purposes of this sketch South Africa may be defined as the obtusely-pointed triangle forming the southern extremity of the continent, and extending from Cape Agulhas and Algoa Bay in the south, to the Zambesi River in the north; and from Cape Frio in the west, to the delta of the Zambesi in the east. It includes, therefore, a territory of about 1,500 miles long by 1,200 miles broad, with an area of about 1,192,000 square miles, or nearly ten times that of Great Britain and Ireland.

**Physical Features.**—South Africa consists of a prolongation of that elevated plateau which extends almost throughout the whole continent south of the tenth parallel of north latitude. It is from 2,000 to 5,000 feet above the sea, and is surrounded by a wall of mountains which run generally parallel to, and at a moderate distance from, the coast-line, and which are indeed the abrupt termination of the interior table-land. The mountains attain the greatest altitude in the east and south, where they are from 8,000 to 10,000 feet high. This principal range is flanked by another of less elevation and nearer the coast; in Cape Colony this reaches an elevation of 5,000 feet.

**Rivers.**—The two great rivers of South Africa, south of the Zambesi, are the Orange or Gariep, which forms the northern boundary of Cape Colony, and flows almost across the country from east to west, and the Limpopo, the northern boundary of the Transvaal, flowing in a semicircular course, generally eastward, and at last southward, into the Indian Ocean. Yet these two great rivers are both so broken up by rocky bars and rapids that the Orange is only navigable for small craft for twenty or thirty miles from its mouth; and the Limpopo for sixty miles. The numerous small streams of Cape Colony partake more of the character of mountain torrents than rivers; they are flooded to excess after heavy rains, and subside almost to dryness after dry weather. The Zambesi is by far the largest of all African rivers flowing into the Indian Ocean. Rising far to the north-west, it runs southward and eastward, and in the neighbourhood of Shesheke finds a lower level by rushing over the magnificent Victoria Falls, discovered by Livingstone in 1855. The stream, here 1,000 yards broad, leaps down 100 feet, and

then is suddenly compressed into a space of fifteen or twenty yards. The entire falls are simply caused by an enormous crack in the hard basaltic rock, which is prolonged in a zigzag course for several miles. The channel of the Zambesi is continually broken and confined by other rapids and narrow gorges, until at Tete it becomes navigable. A broad delta is formed by the numerous mouths of the river, and above the delta it receives the Shiré, bringing a considerable volume of water from the great lake Nyassa. The South African coast is very regular in outline, and little indented by any gulf or large bay, so that good harbours are few.

**Lakes.**—Unlike the southern portion of tropical Africa, with its numerous great lakes, South Africa has no lake of any considerable size. The largest one is the Ngami, north of the Kalahari Desert, and discovered by Livingstone in 1849. This is about fifty miles long, but much less in breadth; it is, however, subject to great changes of level and extent according to the season, being filled with fresh water from June to August, but subsiding and becoming brackish during the rest of the year. But it is probable that in a remote period several large lakes occupied portions not only of the regions north and south of the Ngami, but also of Cape Colony. The Karroo plains were probably thus covered by large sheets of water, since drained off through the fissures formed in the coast range by which the rivers now run to the south.

**Fertile and Desert Regions.**—South Africa, as might be supposed from its vast extent, includes a very considerable variety of country, presenting regions of great fertility, and passing gradually from these into the most desolate and barren tracts. The absence of water gives a large part of Cape Colony a bare aspect; but in its southern central portions is a district admirably adapted for sheep farms, some of which are of immense extent. East of the Great Fish River the rain-fall is more continuous, and the vegetation more abundant. Between the two mountain ranges is the Karroo Desert, about 20,000 square miles in extent (two-thirds that of Scotland), where there is an almost total absence of vegetation for nine months in the year. North of this again, up to the Orange River, is another very extensive tract of quite barren country.

The Colony of Natal, the Transvaal, and the Orange Free State are fertile regions, the two first having more wood than Cape Colony, and all having extensive grassy plains, suitable for cattle and sheep farming. They also include a large extent of arable land, well adapted in some parts for the growth of wheat and maize and other grain, and in others for almost all tropical and sub-tropical productions. But in the northern parts of both republics the vegetation becomes scanty, and the land is almost desert-like during the winter months.

The extensive region beyond the colonies may be divided into four sections as one goes from west to east:—

First, on the Atlantic seaboard, is the hilly country of the Namaquas, Damaras, and Ovampo tribes, stretching from the sea to the Kalahari Desert. The territory occupied by the Namaqua Hottentots is a dreary region, with scanty and stunted vegetation. It however improves somewhat toward the interior. Damaraland is separated from the tribes to the north by a tract of country overgrown by the acacia and other thorny plants, and sheltering all the larger wild animals found in Africa. The Ovampo people occupy an exceedingly fertile region.

Next come the vast plains known as the Kalahari Desert, with no inhabitants except roving tribes of Bushmen. This wide expanse of country is the driest and most barren portion of all Southern Africa, and has no running water; but it passes into desert by a very gradual increase of barrenness from the grassy plains of the eastern region. Here grow a remarkable number of creeping plants, which have tuberous succulent roots buried far beneath the surface, and so supply a food by which both hunger and thirst can be assuaged. One of these plants has a number of tubers as large as a man's head, and in years when rain falls beyond its usually very small amount, extensive portions of the desert are literally covered with water-melons. North of the Kalahari the land assumes quite a different appearance; it is an immense basin encircled by high ranges, and with a superabundance of water.

The third section—still going east—consists of undulating plains of the plateau, about 3,000 feet above the sea level, and inhabited by the Bechuana and allied tribes. Although here are fertile districts, the country is subject

to droughts; but when rain falls in any quantity, abundant crops are produced.

The fourth section, coming towards the Indian Ocean, is mountainous, and is occupied by Kafir tribes who employ themselves in agriculture and in the tending of cattle. The greater part of this section has a plentiful rainfall, but a small portion of the coast north of the Limpopo is almost rainless during the whole year.

**Climate.**—Cape Colony enjoys a clear, buoyant, and dry atmosphere, so that its climate is very beneficial to those who suffer from pulmonary complaints. The thermometer does not rise much higher at any time than in Central Europe, and the lowest winter readings are sometimes several degrees below the freezing point. On the southwestern coast the rains fall in winter (April to October), but on the eastern seaboard during the summer months. Thunderstorms are rare in the west; but in summer, in the eastern and interior districts, they are at times severe, often with destructive hail showers. Snow lies on the higher ranges for three or four months in the year. Hot winds from the northern deserts are occasionally felt in the eastern districts, sometimes raising the temperature to 120 degrees. In Griqualand West the climate is fine and healthy, with cold and bracing winters and a very dry air. The climate of Natal, although the country is a semi-tropical one, is exceedingly agreeable and healthy: the heat in summer is not intense, and the winters are delightful. Rain falls in all months, although chiefly in the summer ones, when thunder and hail-storms are also frequent. The same fine climate prevails in the Transvaal; and although a tropical heat is felt in the northern districts during summer, the pure dry air is beneficial for asthma and lung affections. West of the Kalahari, the country bordering the Atlantic is also healthy, and even cold in winter.\* With the exception, therefore, of the Portuguese coast from Delagoa Bay northward, South Africa may be regarded on the whole as one of the most salubrious regions of the world, and one of the healthiest fields for European emigration.

\* The foregoing paragraph is quoted almost entirely from Keith Johnstone's *Africa*, in Stanford's *Compendium of Geography and Travel*, to which admirable handbook the writer is indebted for information on many points included in this section.

**Minerals.**—The chief mineral wealth of Cape Colony is found in Little Namaqualand, south of the Orange River, where there is one of the richest copper-yielding districts known in any part of the world, the mines now producing an average yearly quantity of 7,000 tons of ore. Thin seams of coal have been found in some of the central mountains, but from their distance from the coast have not yet been worked to any profit. In Griqualand West and the Orange State is one of the most productive diamond-fields in the world. The first diamond was discovered in March, 1867, and at one time about 60,000 people were engaged in the search for the stones; in the neighbourhood of Kimberley, the chief town, there are still about 40,000 people. One of the largest diamonds, called the “Star of South Africa,” was sold before cutting for more than £11,000. In Natal both gold and coal are known to exist, but neither metal nor mineral has yet been worked. The Boer republican States are both rich in minerals, containing iron, tin, copper, and lead; also plumbago, pottery clay, alum, ochre, salt, marble, and valuable stone. Coal is said to be very abundant, the seams cropping up to the surface in some places. In the Transvaal there are gold-fields in the north of the State, and the auriferous region also extends far beyond its limits, across the Limpopo river.

**Flora.**—In Cape Colony there are few forests of any considerable extent, but the timber found in the woods is of a very valuable description. But although trees are not conspicuous, the flora is nevertheless a very rich and varied one, and comprises heaths, of which between three and four hundred species are known; bulbous and orchidaceous plants, which cover the ground in the spring months with flowers of brilliant hues; mesembryanthemums, very characteristic of South Africa; grasses in immense variety both of colour and form; together with numerous species of cactus. Many South African plants are also remarkable from the large variety of their prickles and hooked thorns. Wheat is grown largely, as well as maize and other cereals. Almost all sub-tropical and European fruits flourish, and the vine, first introduced by the Huguenot exiles in 1685, is especially productive on the south-west coast lands.

The Colony of Natal is equally productive in cereals; and coffee, arrow-root, and sugar are also grown, the latter to a considerable extent. In the Boer States rice, coffee, sugar, tobacco, flax, hemp, and cotton flourish, and large quantities of maize and Kafir corn, which is like buckwheat, are produced, as well as the grains of the temperate zone. In the northern part of South Africa, on the Indian Ocean seaboard, the trees in some parts are of a straggling thin-leaved kind, giving little shade, and large numbers of baobabs are dotted over the country. Further inland the vegetation is more abundant and beautiful, comprising mimosas, acacias, aloes, and euphorbias. In the Zambesi valley, near the Victoria Falls, trees resembling those of northern Europe, as well as some of cypress- and cedar-like forms, are mingled with palms and baobabs and other tropical species. As we approach the region of the great lakes and more abundant water-supply, palms, mimosas, and sycamores become numerous. On the western seaboard again, from its generally waterless condition, the vegetable life is scanty, but comprises peculiar grasses and many prickly- and fleshy-leaved plants.

**Fauna.**—Of all the great continents, Africa is probably the most prolific in animal life; and its most southern portion shares fully in this characteristic. When first settled by Europeans there was an abundance of wild creatures of every description: the fiercer carnivora—lions, leopards, hyænas, wolves, and jackals; the huge thick-skinned animals—the rhinoceros, hippopotamus, and, but more inland, the elephant; the fleet-footed quadrupeds—giraffe, zebra, and quagga, as well as innumerable species of antelope, gazelle, eland, gnu, buffalo, and other large and small wild cattle; baboons on the rocks, and crocodiles in the waters. With the advance of Europeans and the bringing of the land under cultivation, these have been gradually driven towards the interior, away from the settled parts of the country; but the Transvaal is still a sportsman's paradise, although even here the larger animals are fast withdrawing further northwards. The extensive region north of the colonies still abounds in all the animals mentioned above, except the elephant, which is rapidly becoming scarce even in the least inhabited regions. While the ostrich in its wild state has almost

disappeared from the colonies, it has received a new lease of life by its being carefully "farmed" for the sake of its valuable feathers. The wild animals once so numerous in the southern regions have given place to immense flocks of sheep and Angora goats, and large herds of cattle are kept both by Europeans and by the Kafir tribes.

But while South Africa has its abundance of useful animals, it is by no means deficient in many of the noxious forms. Serpents, many of them of the most deadly species, are numerous, as well as centipedes and scorpions. The "tsetse" fly is the great enemy of almost all the domesticated animals, making some districts uninhabitable. And clouds of locusts in numberless myriads sometimes desolate extensive regions, darkening the sky, and leaving the land bare and leafless behind them.

## II.—THE PEOPLE.

**Divisions and Relationships.**—The native inhabitants of South Africa belong to three very clearly-marked divisions, differing widely from each other in physical appearance and in customs, as well as in mental characteristics.

**I. Kafirs or Bantus.**—By far the greater portion belong to what has been termed for convenience the Kafir stock, from the prominent and well-known position of some of its members. But this division includes not only the Kafirs properly so called,\* on the south-east coast, but also the numerous tribes more inland, of which the Bechuanas and Basutos are well-known examples, and also allied tribes on the south-westerly coast. That all these widely spread peoples belong to one common stock is believed to be shown by the close affinity of the various languages they speak, for these are all branches of the Bantu family of speech, which spreads far beyond South Africa, including also the peoples of Central Africa (but not the Negroes), as far as the sixth degree of north latitude. All the Bantu peoples are dark skinned, their colour varying from deep brown to full black. Their hair is always

\* The common term Kafir (Arabic *kâfir*=infidel) is a foreign word of reproach, and only represents a small section of this great family, and it is not recognised by the people themselves.

woolly, but differs considerably in length and quality. They are robust in body, tall and well made, and have long and high skulls. Perhaps the most natural division of the South African portion of this widely extended family is that which separates them into three groups: (*a*) the Eastern, including the Zulus and Kafirs proper; (*b*) the Central, or Bechuanas and allied peoples; and (*c*) the Western, or Damara group.

1. **Eastern Bantus.**—From their occupying the districts where the European colonies have been formed, as well as the neighbouring territories, we know a good deal of the Bantu tribes on the south-east coast. Of these the Zulus and the Amaxosa are perhaps as good representatives as can be found of the dark races, both in physical development and in their power of appropriating certain elements of European civilization. They have great powers of endurance and acuteness of sense, and are capable of being organized into the most law-obeying communities. In this part of South Africa, accordingly, numerous compact and formidable military states have been formed at different times, so that several powerful chiefs, such as Chaka, Moselikatse, Sebituane, and, more recently, Kreli and Cetewayo, have made themselves absolute despots, turning all their male subjects into soldiers and enslaving the surrounding peoples; although it is true that these military states have generally only retained power through the lifetime of their chief. A kingdom of this kind now exists among the Matabele in the interior highlands. Although some writers describe the Kafirs and allied tribes as inherent cowards and devoid of all sense of honour, it is impossible to deny that in conflict with European troops they have often shown determined courage, even when opposed with only the native arms of spear and shield to the deadly rifles of English soldiers. We have had no less than seven or eight wars with them, some of which have cost large sums of money and very many lives. The Kafirs will never become slaves; and they are acute and logical, arguing well and keenly.

**Social Position.**—Besides war and hunting, the chief occupation of these people is cattle tending, oxen being their chief and most valued possession; and the care of these, even the milking, falls upon the men. The women

do most of the hard out-door work—planting and hoeing, collecting firewood, grinding the corn, and building the beehive-shaped huts which form their houses. But although thus apparently only slaves and drudges, the women hold their own position with great tenacity, and from their indispensable services to the community have more influence than would otherwise be supposed. They are very skilful in the manufacture of fine baskets, so closely woven as to retain liquids; and also in making pottery. The Kafirs practise polygamy, and purchase their wives for cattle; and all offences are condoned by fines of oxen, there being no *lex talionis*. Their ceremonies and dances are gross and obscene; “chastity is unknown among them, and licentiousness is considered no disgrace to either sex.” Their dress consists of skins or blankets, but in war, feathers are worn and the tails of certain animals, as well as a covering of red clay.

**Moral and Religious Notions.**—Although not without certain ideas of a spiritual world, the Kafirs are among the most materialistic of heathen peoples. They have little, if any, clear perception of a beneficent Deity, although they seem to recognize a continued existence after death, and they practise a kind of ancestor-worship, or, at least, ancestor-reverence. With these notions are mingled numerous superstitions, belief in charms, and in witchcraft and sorcery. A remarkable instance of their superstition was given in 1847 by the Amaxosa Kafirs, who, by the advice of a prophet, killed all their cattle and destroyed all their corn, believing that thus some extraordinary prosperity would accrue. Their credulity was terribly punished by the death of nearly 50,000 people from famine. They are called crafty and thievish by their European neighbours; but these qualities are often their only defence against the injustice practised towards them by the white colonists, who have frequently occupied their lands upon the most flimsy pretexts.

2. **Central Bantus.**—The Bechuanas and allied races are the most widely spread of the Bantu tribes, extending on the east side of the Kalahari Desert from the Orange River to the Zambesi. They are somewhat less warlike and of a more passive temperament than the Kafirs proper, and they live more on a vegetable diet than do the others. They

excel in the preparation of soft and flexible robes (*karosses*) from the skins of the numerous tame and wild animals of the country. They are said to be more crafty than their eastern kinsmen, but have a certain good-nature which disarms anger, and they delight in merry-making and jollity. While equally superstitious with the coast tribes, their beliefs take a less fanatical form than is often found among these latter peoples, with whom horrible executions for suspected sorcery are common. Their religious notions are vague, but they believe in a class of supernatural beings called Barimo, who are supposed to be connected with the spirits of their deceased friends. The rain-maker, a clever knave who professes to have power to bring or withhold rain, is still a person of great influence in many tribes.

3. **Western Bantus.**—Much less is known of the north-western peoples of the Kafir stock, who are called by the colonists Damara, but who style themselves O-va-Herero. The Hill Damara are completely different in origin from their Bantu neighbours in the plains, but to what division they belong is at present unascertained. The Ovampo tribes further north have large herds of cattle, and each is governed by its own hereditary chief.

**Language.**—Mr. A. W. Keane, who has paid much attention to this subject, says, “The idioms of this great family are generally known as the ‘Alliteral’ class of languages, alliteration of a very peculiar nature forming an essential and prominent feature of their grammatical mechanism. Of the various groups, the so-called Kafir ranks first in point of purity. Although it has adopted some ‘click’ sounds from the Hottentot, it approaches in all other respects nearest to the organic or primeval Bantu tongue. The Sechuana is distinguished by its harsh, guttural, and nasal sounds, and by its contracted forms, especially in the initial syllables and prefixes; the Herero, although less primitive than the Kafir, surpasses it and all others in modulation and harmony, being characterized by a marked prominence in vowel sounds.” “The inflection, such as it is, is rather initial than final. The verb is altogether exceptionally rich in forms.”

**Numbers and Divisions.**—It is estimated that in Kafir-land, British Kaffraria, and Natal, there are about 600,000 Kafirs; but if the whole of South Africa up to

the Zambesi is reckoned, they probably amount to three millions. The following are the principal divisions of the South African Bantu tribes: Amaxosa, Galekas, Tambookies, Swazies, Gaikas, Fingoes, Pondos, Zulus, Basutos, Bechuanas, Banyai, Matabele, Makalaka, and Herero. The subdivisions are very numerous.

**II. Hottentots.**—The Hottentots, now a much smaller group of people than the Bantu tribes, are probably only the relics of a once much more numerous and widely spread race. They are much lighter in colour than the Kafirs and Bechuanas, having pale yellow-brown skins, and are generally less in stature than the other races; but they are symmetrical in form when young, are hardy, and have small hands and feet. By some ethnologists they are regarded as of Mongolian stock, and as allied to the northern Asiatics and the Eskimo. Their hair grows in tufts of matted wool, and they are decidedly ugly in feature, becoming increasingly so with advancing years; but they are a very healthy and long-lived race.

**Social Customs.**—The Hottentots have very weak tribal instincts as compared with the Kafir races, and have never formed a strong state. They are also more nomadic than the Kafirs, and in their uncivilized state hardly practise agriculture at all; they have something of a patriarchal system, and live in “kraals,” or villages consisting of beehive-shaped huts arranged in a circular form. They keep herds of sheep and oxen, but also live partly by hunting, using poisoned arrows, spears, and a throwing-stick or club. Their dress consists in summer of a strip of skin with a small apron in front and behind, while the body is protected from the sun by a coat of grease; in winter the skin of some animal is used to cover the whole body. Hottentot women occupy a rather high position, the usual oaths being taken in the name of a sister or mother; but they do the hard out-door work, and sit apart from the men. Wives are not purchased, as among the Bantu peoples, and adultery was formerly punished by death, the woman being burnt. Polygamy is not much practised, but divorce is common. Theft is also severely punished. Circumcision is not in use among them, as with the Kafirs, but youths on reaching manhood undergo a ceremony of initiation, in which certain incisions are made in their bodies.

**Mental Character and Religious Notions.**—The Hottentots are mild and placable in disposition, and show much mutual affection and sociability among themselves. They are, however, very indolent; they have a sanguine and emotional nature, their feelings being soon roused, but soon subsiding. Yet even among them the Gospel has shown its power in the formation of such a noble character as Africaner, the once dreaded and ferocious Namaqua chief. As Dr. Prichard truly observes, "No uncultivated people have received Christianity more readily than the Hottentots, or have been more thoroughly reclaimed." They do not possess the artistic and imaginative power found even among the Bushmen, while they want the breadth of intelligence, shrewdness, and perseverance of the Kafirs; but still they evince considerable mental capacity, as shown in their power of acquiring new languages. They have only dim ideas of a Deity, and yet seem to recognize some "Great Captain" of superhuman power; they have little, if anything, in the nature of religious ceremonies or observances, but there are traces of ancestor-worship, and the power of sorcerers is very great among them.

**Language.**—Until very lately the Hottentot language was regarded as utterly barbarous, but further research pronounces it to be beautiful and regular in structure. It is one of the class termed "sex-denoting," showing, according to Bleek, its connection with old Egyptian. This is, however, disputed by other philologists. It has many abstract words, and possesses four "clicks," which sounds may be looked upon as a sort of connecting link between articulate and inarticulate speech. It seems likely that these clicks were originally peculiar to the Bushmen—probably the aboriginal inhabitants of the whole of South Africa, since they use six of these sounds. From them they passed to the Hottentots, the next invaders, and thence to the Kafirs, the last incomers, who employ three clicks in speaking. Mr. Keane says that "the Hottentot language is radically distinct from any other known form of speech. Like the race itself, it would appear to be the ruined monument of a greater past." A considerable mass of traditionary lore has been discovered to exist among the Hottentots, comprising fables, myths, and legends. The late Dr. W. H. J. Bleek, well known for his South African

linguistic and folk-lore researches, published many of these tales, one of the principal examples under the title of *Reynard the Fox in South Africa*.

III. **Bushmen.**—Although regarded by many writers as merely a kind of pariah or outcast Hottentot, it is now the opinion of most ethnologists that the Bushmen belong to a radically distinct stock. They are somewhat like the Hottentots in colour and appearance, but are much less in stature, those of the south and in the Kalahari Desert averaging only  $4\frac{1}{2}$  feet high, while the women are still shorter; and they are certainly among the lowest and most degraded of human creatures. North of the Kalahari they are said to be taller and better made. They are usually spare and lean; they can bear hunger long, but eat voraciously when they have the opportunity, and are wonderfully agile, for having so long been hunted by others they have acquired something of the shy and suspicious habits of a wild animal. They have no herds or flocks, and appear never to have possessed any, nor do they cultivate the soil. They use poisoned arrows and the sling in pursuit of game, but eat almost anything that can be obtained—locusts and other insects, snakes, ants' eggs, and berries and roots. These last they procure by a pointed stick to which a round stone bored through to receive it is fixed; this gives weight and impetus, and acts also as a fulcrum when digging. These bored stones have been found in many parts of the country, showing that the Bushmen formerly inhabited a much greater area than the Kalahari, to which they have now retreated, as well as to parts of the regions north of it.

With some doubtful exceptions the Bushmen have no settled dwellings, but sleep in caves and bushes, with no other protection than some coarse mats. A few rough skins serve for covering, and they also employ a plastering of grease and dust. No words, says M. Merensky, of the Rhenish mission, could better describe the condition of these poor creatures than those in the book of Job (see xxx. 3-6, xxiv. 5, 8). Yet even these degraded specimens of humanity have some imaginative and creative faculty, as shown by the numerous pictures they have executed in caves and on rocks, some in colour and some incised, which are not destitute of spirit or resemblance. And the late

Dr. Bleek, whose researches in Hottentot folk-lore have just been referred to, has also rescued from oblivion a number of Bushmen fables, legends, and poetry. - There are some traces of a Sabeian worship among them, as well as faint notions of a Supreme Being. They have never, while still in a wild state, yielded to missionary efforts, but when settled and partially civilized, some few have done so, and have become good Christians, honest and trustworthy. The Rhenish mission has as yet done most for the Bushmen. Their language is still little known, as they are so difficult of access while remaining uncivilized.

### III.—EUROPEAN COLONIZATION.

**Discovery of the Country.**—The southern extremity of the African continent was not reached by Europeans until the latter part of the fifteenth century. In 1486 the Portuguese captain, Bartholomew Diaz, passed round the Cape of Good Hope and landed in Algoa Bay; soon after that date this became the route to the Indies, and a few unimportant settlements were formed by the Portuguese on the coast of South Africa. Little attention was, however, shown to this part of the continent by the Portuguese compared with the tropical portions of its coast on its eastern and western sides further north; so that for more than a hundred years not much was done in the way of European colonization. In the middle of the seventeenth century the Dutch East India Company founded a settlement at the Cape, on the site of the present Cape Town. These earliest colonists were chiefly Dutch and German farmers, and were joined a little later on by large numbers of French and Piedmontese Huguenots, who had been driven from their own countries. From the neighbourhood of Cape Town the settlers gradually advanced northward and eastward, so that the boundaries of the colony were continually enlarged. In this way the Boer republics of the Orange Free State and the Transvaal were founded, as well as the Colony of Natal. Towards the close of the last century the revolutionary fever which pervaded Europe reached this remote corner of the world, leading the colonists to rebel against

the Dutch government and form a republic. A British fleet, however, aided in restoring the authority of the Prince of Orange, but also in establishing British supremacy. After a short further period of Dutch rule the colony was in 1806 finally captured by English troops, and by the treaty of Paris became a portion of the empire of Britain.

Until a little before this time the Great Fish River had formed the eastern boundary of Cape Colony, but successive wars with the Kafir tribes have continually advanced the frontier. These wars were not unfrequently caused by the total ignoring by the Boers of the just rights of the natives, and the flagrant injustice with which the original owners of the soil were treated by European colonists. But in some cases the Kafir military states were the aggressors.

**Political Divisions.**—Cape Colony occupies almost the whole of the southern promontory of the continent south of the twenty-eighth parallel. It includes Griqualand West (beyond the Orange River, and recently incorporated with the Colony), and Basutoland (also now included) and British Kaffraria on the east, leaving a small portion of still independent Kafir territory, the Transkei, on the eastern seaboard. The Colony is ruled by a governor appointed by the English crown, who since 1854 has been assisted by a parliament on the British model, consisting of a Legislative Chamber and Assembly.

The English Colony of Natal was so named because first seen by Vasco de Gama on Christmas day (*dies natalis Domini*), 1497. Up to 1838 it was in the possession of native chieftains, but soon afterwards the Boers made themselves masters of the country. They were however overcome after a brave struggle, and in 1843 Natal became a British colony. Since 1856 it has been under the authority of a lieut.-governor and Executive Council.

North of the Colony is a strip of country extending nearly to Cape Frio, which is gradually coming under British influence. Inland from this are Great Namaqualand, Damaraland, and Ovampoland, and the Kalahari Desert, with a few Bushmen; while on its eastern borders live the Bechuana and allied peoples.

South-east of these tribes is the Orange Free State, a Boer republic, founded by descendants of the early Dutch, German, and French settlers. It was for a short time

under British rule, but in 1854 the people were allowed to form an independent state. The capital is Bloemfontein. South-east of the Orange Free State is Basutoland, and next, going east, is Natal; and north of this again are districts occupied by Zulu tribes which are still independent. North of the Vaal river is the other Boer republic of the Transvaal, a country nearly as large as the British Isles. In 1877 it was annexed to the British dominions, not, however, to remain so for long; since the events of the present year (1881)—resulting in the returning to the Boer inhabitants the right of self-government under the suzerainty of the English crown—will be fresh in the memory of every reader. The chief towns are Pretoria and Potchefstroom. In the wide regions of the Boer States are large numbers of Bechuana, Kafir, and other tribes.

North of the Transvaal is the military and despotic Matabele state; and beyond this are other Kafir tribes, Mashona, etc., as far as the Zambesi. To the east of these is an extensive tract of country claimed by the Portuguese, but of which they only hold a narrow strip of coast, and portions near their chief settlements.

**European Colonists.**—As will have been seen from the foregoing, the European population of South Africa is very varied in its origin, different valuable elements being thus combined in the ruling race of the country.

**The English.**—First in influence, if not in numbers, amongst European South Africans, are the English, who have made themselves masters of the greater portion of the peninsula; and whose Queen is sovereign of Cape Colony, British Kaffraria, and Natal, and also suzerain of the Transvaal. The force and enterprise of the English colonists is seen most fully in the eastern division of Cape Colony, where their numbers are larger in proportion to other Europeans than in other districts. Here Port Elizabeth, a rapidly increasing and important town, with 13,000 people, is the chief place, and after it come Graham's Town (7,000 inhabitants), King William's Town, and East London. Cape Town, the capital of the Colony, has a population of 45,000, and is a remarkably English-looking city, with its Houses of Parliament, University, Art Gallery and Library, Botanic Gardens, and breakwater and docks. About 300 miles of railway have been con-

structed in the western district, and 500 miles in the eastern division of the Colony.

**The Dutch.**—As already noticed, the Dutch founded Cape Colony, and the names they have given to various towns and to the natural features of the country will always testify to the part they took in exploring and colonizing it; and the Dutch element is still very strong in South Africa. The genuine African Boers or farmers, who have been long removed from the influence of the mother country, are extremely apathetic and phlegmatic. But they are a God-fearing and a Bible-reading people, and are very hospitable, although rough and brusque in their manners. The worst feature in their character is their utter want of appreciation of any rights as existing on the part of the darker races. They have persuaded themselves that they, the Boers, are God's chosen people, and that in this land of promise they have come to, the black inhabitants are cursed Canaanites, who, if not to be utterly exterminated, yet have no rights of their own, and are therefore to be held in bondage by the whites. This feeling led them to shoot down the poor Bushmen as mere vermin, and to keep the Hottentots as slaves until they were set free by the British. Their dislike to emancipation led them to move away beyond the Colony, and to settle in Natal and the Orange and Transvaal territories. The reluctance with which they still allow any privileges to natives is shown, even as these lines are written, by their grudging and tardy assent to the British Convention with the Transvaal, by which native rights are secured.

**French, German, and other Immigrants.**—Besides the foregoing English and Dutch elements in the European population, there is also a mixture of the French and German. The former came in together with the Dutch at an early period, many having been driven from their own country by papal persecution. The latter have formed Christian colonies in several places in connection with the Rhenish, Berlin, and Moravian missions. Among the non-European immigrants are many descendants of negro slaves, and numerous Malays.

**Industries and Commerce.**—Away from the towns agriculture is one of the chief industries of the colonists; but their most important employment is sheep farming, wool

being the great staple of commerce in the Cape Colony. In 1875 there were nearly twelve millions of sheep in the colony, and the value of the wool exported was three millions sterling. Ostrich farming is also fast becoming a most important industry. The gold digging in the Transvaal, and the Diamond-fields in Griqualand, have attracted large numbers of people to those districts. Although Cape Colony and the adjacent regions will probably never be densely populated, owing to their unsuitability for great manufacturing industries, and, in some parts, for agriculture, there is yet room for many millions more settlers. In Natal sugar is one of the most valuable productions, its export being worth annually £160,000, and wool, corn, and coffee are also produced in large quantities.

**Population.**—The European population of Cape Colony is about 237,000, and that of Natal about 18,000; in the Transvaal, from 25,000 to 30,000. In the Colony there are 10,000 Malays, nearly 100,000 Hottentots, 73,000 Fingoes, 214,000 Kafirs and Bechuanas, and 87,000 Griquas and other mixed races; making a total of 721,000 inhabitants. In Natal there are about 300,000 natives, and 250,000 in the Transvaal. In the Orange Free State is a population of 57,000, including Europeans. It is estimated that there are in South Africa about three and a quarter millions of inhabitants; but apart from the colonies, such estimates are not very reliable, as much of the country is still imperfectly explored.

#### IV.—CHRISTIAN MISSIONS.

In describing the missionary efforts carried on in such an extensive field as Southern Africa, it will be perhaps most convenient if we try to sketch the operations of each of the societies which are at work there. These are more than a dozen in number; and while some began their labours during the previous century, others have only entered the field within the last decade. Many different nationalities are also represented: English and American, Dutch and German, French and Swiss, Norwegians and Finlanders. There is, therefore, considerable variety in the missionaries themselves, in the fields they occupy, in

the methods they employ, and in the success they have achieved. We shall describe the different missions in the chronological order in which they began their operations, and while noticing the points just named, shall also try to show the special features which mark the work of each society, together with very brief references to those eminent missionaries whose names will always be honoured as the pioneers of the gospel in this part of the world.

**Moravian Mission.**—First in order of time, as the messengers of the glad tidings in Southern Africa, was the Church of the United Brethren. It is nearly a century and a half since they began work there, and not only did their efforts direct the attention of Christians to that field of labour, but the success which was granted to them gave an impulse to the whole mission cause, and prepared the way for the more general movement in this direction which marked the close of the last century. It was in 1737 that Georg Schmidt arrived in Cape Colony, and after considerable opposition, and even persecution, succeeded in establishing a station at Genadenthal, where he laboured for nine years. Here he gathered a small Christian community and a school, but the Boers becoming jealous of the black population receiving education, Schmidt was accused and summoned to Holland. He was never able to return again to South Africa, but died, after many years, in Germany, in very humble circumstances. Fifty years elapsed before the Brethren were allowed to resume their work; but in 1792, three humble Christian artizans recommenced labour at Genadenthal. The occupation of the Colony by the British government gave security to the mission, and it soon grew to be a large settlement, and a centre of light and civilization to the surrounding country.

The work of the Moravians has been carried on almost entirely within Cape Colony, and comprises two principal fields. Of these, the western and earliest one has Genadenthal (eighty miles east of Cape Town) as its centre of work and influence; and around it are grouped seven principal stations with several smaller ones, and between eight and nine thousand native Christians, chiefly Hottentots. In addition to the evangelistic work carried on, great attention is paid to industrial pursuits and the

training of the people in the various useful arts. From these stations the work of the Moravians was extended later on to another field further east, among the Kafir tribes—chiefly the Tambookies and Fingoes. Some of the stations in this eastern group are of quite recent origin, but the principal one, Shiloh, has been established more than half a century. Owing to their position in the neighbourhood of turbulent tribes—Gaikas and others—these stations have undergone great vicissitudes; at times they have been almost destroyed—now attacked by heathen Kafirs, and again by Boer colonists. But Christian influence appears now to be firmly established; and here again, as in the western group, civilizing agencies have a prominent place in the Moravian settlements. With their own hands the missionaries have dug water-channels for irrigation, and have taught improved methods of farming, the making of waggons, &c. At the same time, earnest simple-hearted Christian labours have been constantly carried on; and although the Moravian stations have not perhaps exhibited the highest style of missionary work in the employment of men of a high type of intellect, moral force, or scholarship, yet real success has been achieved by humble men in the exercise of meekness, kindness, brotherly love, and charity. The history of their stations is no romantic, highly-coloured story, but a chequered account, showing frequent disappointment through the declension of converts, who have been more than once carried away by the wave of disloyal feeling which has now and again broken over the country. Besides the name of Georg Schmidt, those of Meyer, and of Wilhelmina Stompjes, a woman of wonderful earnestness and moral courage, who, more than once, by her personal influence, saved the settlement from ferocious chiefs, will long be held in honoured memory in South Africa.

**London Missionary Society.**—Although not the first to enter the South African field, the work of no Christian body has been more prominent than that of the L.M.S. (as we shall term it for brevity's sake). This has been due in great measure to the large-hearted public spirit, as well as the evangelistic zeal, of many of its agents, the mention of whose names at once recalls some of the most interesting passages in the story of missionary enterprise.

The work of this Society was commenced in Cape Colony in 1799, by four brethren; and soon after this they were reinforced by one of the most earnest of modern missionaries, Dr. J. P. Vanderkemp, a man of rare gifts. Successively scholar, cavalry officer, and physician, he was for some years a sceptic and profligate. But while at Middleburg the drowning of his wife and child, and his own narrow escape from death, deeply aroused his conscience, and after much mental anguish he found peace in believing in Christ. He then commenced the earnest study of the Bible and of the Eastern languages, gaining such wonderful proficiency in these that he was said to have had a fair knowledge of sixteen. Just then the appeal of the L.M.S. to consider the claims of the heathen world fell into his hands, and with ardour he offered himself for the service. His offer was accepted, and for many years he devoted himself to mission work, and with rare self-denial laboured both among the Kafirs and the Hottentots, to the latter of whom he was a faithful friend in defence of their rights against their oppressors.

Then came the visits of the Rev. John Campbell of Kingsland, who, by his travels in the Colony, and by his graphic and often humorous sketches both in books and speeches, did much to consolidate the early work of the Society, and to deepen the interest felt in it by British Christians. Together with Mr. Campbell was Mr., afterwards Dr., Philip, who, after fulfilling his special duty of inspection of stations, was appointed to superintend the Society's work in South Africa. By his public spirit, administrative capacity, and philanthropic, and eventually, successful efforts for the freedom of the native races, Dr. Philip took for many years a very prominent position in South Africa. He also did much to stimulate the continental Churches to take their share in its evangelization.

For some years the labours of the L.M.S. were mostly confined to the districts now included in Cape Colony. But one of the characteristic features of this society's work has been its constantly progressive spirit, and the desire of its directors and missionaries to enter into the new fields of labour which have successively opened up. Accordingly, the outskirts of the Colony were soon visited, and work was begun among the Bushmen, the Namaquas,

the Orlams, the Griquas, and the Kafirs. Many of these districts, it is true, have not been retained in the hands of this society, partly because as other societies came into the field it was thought wise, as well as in accordance with the broad principle of the L.M.S., to hand over several of them to those who could work them efficiently. Thus, the Namaqua district was given over to the Rhenish Society, and the Koranna to the Berlin Society; the Basutos were purposely left to the French Mission, and some stations in Kafirland were transferred to the Presbyterians.

It is worthy of notice that the work of the L.M.S. among the Bushmen was one of great success and encouragement. In Dr. Moffat's words, "the light and power of the gospel at an early period of the mission accompanied the proclamation of its glad tidings, and a number of these barbarous people, when they heard the word of life, believed. And here a Christian church arose, extensive gardens were laid out, and these were cultivated with the Bushmen's own hands." The Christianized Bushmen "were zealous in trying to convey the same inestimable blessing to their unhappy countrymen who live without God and without hope. It was delightful to hear the children sing the praises of Jehovah, and to witness the progress they had made in spelling and reading." Yet these were the people whom the Boers were accustomed to shoot down wherever they found them; and such was their hostility that through their representations to the government the stations were broken up and the missionaries obliged to retire.

Early in the present century the L.M.S. pushed across the border to take up work in Griqualand, and then further north still among the Bechuana tribes, with whom the name of Robert Moffat will always be connected. The powerful influence he obtained over such chiefs as Africaner, Waterboer, Mothibi, and Moselekatse, can only be illustrated by an extract or two from his own life-like descriptions. Of Africaner, once the terror of the border colonists, Dr. Moffat says, "Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration; or in his hut he would sit, unconscious of the affairs of a family

around or of the entrance of a stranger, with his eye gazing on the blessed book, and his mind wrapt up in things Divine. Many were the nights he sat with me conversing till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world."

Few passages in the history of missionary intercourse with heathen chiefs are more striking than that in which Dr. Moffat describes the impression produced upon the mind of Makala, chief of the Bawangketse, by his enforcing the truth of the resurrection of men from the dead. "Father," said the chief, "I love you much; the words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot arise! The dead must not arise!" "Why," I inquired, "can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not 'add to words,' and speak of a resurrection?" Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, "I have slain my thousands, and shall they arise?"

Dr. Moffat's visit to England about forty years ago, his thrilling speeches, and the graphic descriptions in his book, *Missionary Labours and Scenes in South Africa*, gave a powerful impulse to mission work; and, together with the visit of the equally devoted John Williams a little earlier, revived much of the intense interest and enthusiasm in missionary effort which marked the close of the preceding century. There was a reality, a primitive apostolic simplicity of patient endurance in the man who could say of himself, "I had frequently pretty long fasts, and have had recourse to the 'fasting girdle,' as it is called. On more than one occasion after the morning service, I have shouldered my gun, and gone to the plain or the mountain brow in search of something to eat; and, when unsuccessful, have returned, laid down my piece, taken the Word of Life, and addressed my congregation. I never liked begging, and have frequently been hard put to; but many a time has an unknown friend placed in my hut a portion of food, on which I have looked with feelings better conceived than described."

No ordinary difficulties were likely to hinder a man who could, when in the desert, feel thankfulness, in the absence of any house, to be able to bury himself in a hole in the sand! Nor was his patience and pity for the still heathen Bechuana exhausted by their indifference, hostility, and greediness. On Sundays, while Moffat and his brother missionary were preaching, their huts would be robbed of food and almost all their most valuable contents, so that when he and his companion met in the evening they had, he says, "almost always some tale to tell of their losses, but never about their gains, except those of resignation and peace, the results of patience and faith in the unchangeable purposes of Jehovah. 'I will be exalted among the heathen,' cheered our often baffled and drooping spirits." What Christian heart will not sympathize with the joy felt by Moffat and his companions on the day when, after years of apparently fruitless toil, they at length had the supreme delight of baptizing some of the Bechuana. He says, "It was an interesting, cheering, and encouraging season to our souls. Our feelings on that occasion were such as our pen would fail to describe. We were as those that dreamed, while we realized the promise on which our souls had often hung: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' The hour had arrived on which the whole energies of our souls had been intensely fixed. when we should see a church, however small, gathered from among a people who had so long boasted that neither Jesus, nor we, His servants, should ever see Bechnanas worship and confess Him as their King."

Dr. Moffat's rare gifts in influencing savage men, his sagacity in devising new plans of work, and his unwearied labours in translating the Bible into Seelmana, are all well known to English Christians; and his subsequent return to England after above fifty years of labour, and still frequent advocacy of missions at the advanced age of between eighty and ninety years, have made his venerable face and form familiar to thousands in this country.

In one or two instances the policy of the L.M.S. in pushing forward has not been successful, as in the case of the mission commenced in the Makololo country, south of

the Zambesi, in 1859. Owing to the unfriendly reception they met with from the chief, as well as the attacks of disease, most of the mission party died; and the mission has never yet been resumed. But even in this case influence was exerted upon some which was afterwards turned to good account in the subsequent mission to Central Africa.

In no missionary of the L.M.S. has the pioneering and enterprising spirit been more strikingly displayed than in the case of David Livingstone—the earnest medical missionary, the intrepid explorer, the discoverer of new rivers, waterfalls, and great lakes, the English consul for Interior Africa, the unwearied worker for the destruction of the slave trade, “this open sore of the world;” dying at last alone in the centre of the continent, in the prosecution of his unselfish efforts to relieve the woes of Africa. The earlier travels of Livingstone in the valley of the Zambesi, and his discovery of Lake Ngami, led to the unsuccessful attempt just mentioned to evangelize the Makololo. Of these people he says, “I had been, during a nine weeks’ tour, in closer contact with heathenism than I had ever been before: and though all were as kind and attentive to me as possible, yet to endure the dancing, roaring, and singing, the jesting, quarrelling, and murdering of these children of nature, seemed more like a severe penance than anything I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of missions in the south, among tribes which are reported to have been as savage as the Makololo.”

Although Dr. Livingstone was not connected with the Society for the last sixteen years of his life, and his subsequent travels and labours were in Central Africa, yet these were all the natural outcome and extension of what he commenced in the southern part of the continent. His *Missionary Travels and Researches*, his *Zambesi and its Tributaries*, and his *Last Journals*, reveal in every chapter the faithful missionary, as well as the self-denying philanthropist, and the accomplished discoverer and geographer. While the outer world often regarded Livingstone chiefly as the intrepid explorer, he never himself forgot that he

was the servant of Christ and His messenger to the heathen. Thus, in travelling down to the west coast, he says, "Amidst all the beauty and loveliness with which we are surrounded, there is still a feeling of want in the soul in viewing one's poor companions, and hearing bitter impure words jarring on the ear, and a longing that both their hearts and ours might be brought into harmony with the great Father of spirits. I pointed out in, as usual, the simplest words I could employ, the remedy which God has presented to us in the inexpressibly precious gift of His own Son, on whom the Lord 'laid the iniquity of us all.'" In the same spirit of Christ-like compassion he writes, while on his journey to the eastern coast, "The people were wonderfully kind. I felt, and still feel, most deeply grateful, and tried to benefit them in the only way I could, by imparting the knowledge of that Saviour who can comfort and supply them in time of need; and my prayer is, that He may send His good Spirit to instruct them and lead them into His kingdom." And with the same faith in the Divine promises which, as we have already seen, animated the heart of his father-in-law Moffat, Livingstone, before a time of great peril, when it seemed possible that he might be baffled just when success seemed all but achieved, writes, "It seemed such a pity that the important fact of the existence of the two healthy ridges I had discovered should not become known to Christendom, for a confirmation would thereby have been given to the idea that Africa is not open to the gospel. But I read that Jesus said, 'All power is given to me in heaven and in earth; go ye therefore and teach all nations. . . . And lo, I am with you *always, even unto the end of the world.*' I took this as His word of honour, and then went out to take observations for latitude and longitude." Nobly does he write at the conclusion of his book, "As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. *I view the end of the geographical feat as the beginning of the missionary enterprise.*"

During the last few years the L.M.S. has been slowly retiring from its stations in the Colony and Griqualand, and as those which have been long established have grown

in Christian character, they are being gradually left to help themselves in the maintenance of their religious institutions. This has been done in accordance with one of the principles of the Society, that its work is chiefly evangelistic, and for the planting of the gospel, and not so much for the consolidation and perfecting of the Christian life, which can only be effected through the development of religious character among the converts when free to walk alone, and no longer in the position of children. In this way twenty churches in the Colony have been thrown on their own resources, there being now only three principal stations supported by the Society, and three in Kafirland. It is a matter of question, however, whether in some cases this principle has not been pressed to an extreme, and so some churches have been left at a too early stage, before they could well go alone. The chief strength of the Society is now given to its eight principal stations in Bechuana-land, and in the Matabele country further north. In the former district encouraging success has been obtained. Under the noble Christian chief Khame, the Bamangwato people are advancing, and the Kuruman Institution will be a centre of industrial teaching as well as of preparation for evangelistic work. Already these people have formed a missionary association, and have sent two native brethren to the district round Lake Ngami. In the Matabele country, largely owing to the despotic military power, there is yet little visible fruit to reward the toil expended; but even here there are indications that the gospel is making way into the hearts of some of the people.

**Dutch Church of South Africa.**—For many years after the establishment of this branch of the Reformed Church of Holland in South Africa, this body of Christians could not be reckoned among the missionary societies at work in the country. It is true that on the arrival of Vanderkemp he was heartily welcomed by some of the pious Dutch ministers and laymen, and a kind of auxiliary was formed to take part in mission work. But for a long time the South African Dutch Church did nothing directly in the way of missionary effort, although its members gave liberally to support the work of other societies. At a later period, however, they assumed a more distinct evangelistic position, and founded a number of stations. In 1848 the

Reformed Cape Synod took the matter fully in hand, and eleven positions have since then been occupied by their agents in and beyond Cape Colony. At Zoutpansberg, north of the Transvaal, they have a most flourishing and successful station, equal in influence to that of any other society. No distinctions are drawn in their relations between European and native adherents; the former are very considerable in number, as this is the largest colonial church; but the native adherents are estimated at about 26,000, of whom perhaps 4,500 are communicants.

**Wesleyan Missionary Society.**—With their usual earnestness and enterprise, Wesleyan Christians were early in the mission field of South Africa, for it was in 1814 that they attempted to form a station at Cape Town. Prevented in this for a time, they turned their attention to Little Namaqualand, where they have had for long a flourishing mission. Eventually they established a station at Cape Town, and from thence extended widely into the western district of the colony. They are, however, still stronger in the eastern Cape Colony, where, since 1820, colonization has wonderfully opened up the way for Christianity; and with the success of Wesleyan missions the names of earnest ministers like Barnabas Shaw in the western districts, and William Shaw, Shepstone, and Alison in the east, are closely connected.

The work of the Wesleyan Church in South Africa differs a good deal from that of several other missionary societies, in that it is much more intimately united with colonial Christianity; its mission is indeed as much to Europeans as to natives. But these churches have in their turn become missionary; and while there may be a difference of opinion as to whether evangelistic work among the heathen is best carried on by the union to a great extent in one individual of the home pastor and the missionary, there can be no doubt as to the great power for good that the Wesleyan body exerts in South Africa.

The Wesleyan has also been a pioneering society, having taken up work among Orlams and Bastaards, Fingoes and Barolongs, Galekas, Pondos, and Zulus. It has also given up some positions to other societies, but has still kept a firm hold upon the Hottentots, Zulus, and colonial Kafirs. One of the most flourishing of its mis-

sions is that among the Barolongs, a Bechuana tribe, who have retained their territory in the very heart of the Orange Free State. There about 20,000 people are settled, and the chief station, Thaba Unchu, is a centre of evangelistic work. With this exception its work is almost entirely in the Colony; and all round the coast, from Little Namaqualand to Zululand, stretches an almost unbroken chain of stations included in large circuits. At Heald Town there is an Institution of high class for the education of native ministers and teachers. While not feeling called upon to take up work in Central Africa, the Wesleyans are determined to prosecute vigorously the work nearer home in the north-east districts, and are planning a fresh extension of mission stations among the numerous still heathen tribes of the Transvaal and neighbouring territories.

**Scotch Presbyterian Missions.**—Next in order of time come the missions carried on by the Free Church of Scotland and the United Presbyterian Church. These are chiefly in British Kaffraria and in Kafirland, and, owing to the frequent wars, have often suffered much hindrance and discouragement. But a high ideal of excellence has been aimed at by their missionaries in the promotion of a Christian education, in the training of a native ministry, in giving an earnest tone of piety, and in the awakening of evangelistic zeal. All these aims have been most fully carried out in the celebrated establishment at Lovedale, where a high-class college and schools are carried on, together with industrial training in many of the most useful arts and in an improved system of agriculture. In this centre of Christian education and civilization four ordained European missionaries, assisted by twenty-four other teachers, instruct some 450 students. Not a little of the excellence of this institution is due to the visit and suggestions of the late Rev. Dr. Duff, of Calcutta, and not less to the sagacious management and enthusiasm of the Rev. Dr. Stewart, its superintendent. So high a value is placed upon the services which Lovedale is rendering to the native community that a Government grant of £2,000 is annually given in aid of its funds.

Some years ago the Fingoes were so impressed by the benefits conferred by the Lovedale Institution on the

people that they requested that a similar college should be established among themselves. As they proved their sincerity by giving the large sum of £4,000 in aid of its erection, the institution at Blythswood was established for doing the same kind of work. The Free Church has also three chief stations in Natal, as well as the Gordon Memorial Mission, founded and endowed in memory of one of the sons of the late Earl of Aberdeen.

The United Presbyterian mission stations are exclusively among the Kafir tribes, Galekas, Gaikas, and Fingoes. They have suffered much from the effects of recent wars, three stations having been destroyed. But it is believed that if the great influence of some of the missionaries had been accepted, and so made use of with Kreli the chief, war might probably have been averted. Yet the influence of the gospel was seen during the war in the Christian character of the loyal Fingoes, who fought faithfully for the British against the Kafirs. To this mission also belongs the honour of having trained the first ordained Kafir minister, the accomplished and earnest Tiyo Soga.

**Rhenish Mission.**—It is only four years ago since the Jubilee Meetings of this society were celebrated in Germany, and the simple faith and piety of its founders were recalled vividly to mind. It took its rise among a number of faithful men in the Lutheran Churches in the Rhine valley, at Cologne, Elberfeld, Barmen, and Wesel, who met together to hear of what God was doing in heathen lands by others, and who eventually joined their efforts to form a missionary society of their own. South Africa was the earliest field taken up by the Rhenish Mission, and here it has won its noblest success, as witnessed by its 15,000 converts, chiefly drawn from the most degraded races, the majority of whom live in the most sterile and arid regions. The suggestion to work in South Africa came from Dr. Philip of the L.M.S., and he was present at the ordination of the first four missionaries, the celebrated Dr. Krummacher taking part in the services and offering the closing prayer.

The first efforts of this society were given to Cape Colony, and here its churches are still most firmly rooted. Its work here has been among the Hottentots, and at Worcester, its chief station, where there is an educational insti-

tution of high class, there are 2,000 communicants. The work of the Rhenish Mission among the slaves excited the anger of their masters the Boers; but as these withdrew their support, the self-help of the people, soon afterwards emancipated, was evoked, and they began to give to and work for their own church structures. In the Colony there are ten principal stations, where industrial training as well as education is imparted, and where schools of a superior order are maintained. The Worcester Institution, with the Rev. Mr. Esselen at its head, is one of the best in the country. But perhaps the most interesting feature in these mission stations is the fact that they have nearly attained to manhood, being almost entirely self-supporting. The stronger ones help the weak by a kind of sustentation fund, so that at no distant day their European teachers will be free to push further into heathenism, and commence fresh work among unenlightened tribes more in the interior. Among its colonial stations are included those in Little Namaqualand, a desolate and sterile region, but of increasing interest, owing to its rich copper mines, by which many natives are attracted to settled labour from their usual nomadic habits.

But the Rhenish Mission has extended far beyond the boundaries of the Colony; Great Namaqualand, north of the Orange River, has been also occupied. This is a dry and thirsty land, with little rain, and no river for 400 miles of coast, north of the Orange; and so the only settlements that can be formed are in the neighbourhood of springs, and are mostly called "Fontein." Yet in this dry country there are four different peoples, amongst three of which the Rhenish Mission has encouraging work going on. Besides the Bushmen, who are inaccessible as a tribe, there are the Namaqua Hottentots, amongst whom are flourishing stations, the largest with 900 members; where the language has been thoroughly studied, the Scriptures translated, and a number of Christian and other books prepared. Then come the Orlams, a tribe of immigrant Hottentots from the Colony, rather more advanced than the preceding, and of whom the famous Africaner was chieftain. Among these again are several stations, one with a church of 700 members. The third people are the Bastards, a mixed race, as their name implies, but

not much behind their neighbours, one of the churches having a membership of 400. Altogether, the eleven stations in this desolate and sterile region of Great Namaqualand, with their 5,000 members, speak of faithful, unremitting, and most successful Christian toil.

This is not, however, the limit of the Rhenish Mission work in this direction, for it stretches still further northward into Hereroland and the Damara country. The Herero people here are Bantu in origin, and are a strong hardy tribe of herdsman. For a long period they were the dominant race until invaded by the Orlams under their freebooting chief, Jan Yonker Africaner. But they eventually held their own, helped by the presence of the mission, and also by many of the colonial travellers and traders, although the invaders also made good their footing. Here are three flourishing stations, with 1,200 or 1,300 members; the chief town, Okahindiya, having a fine church which will hold 700 people. The native converts have already begun to contribute liberally towards the mission, one year having given the sum of £1,040 out of their poverty. Among the Damaras, Orlams, and Bastards also there are five stations, with 1,200 members.

This region has now been placed under British suzerainty and protection, the chiefs fearing the advances of the Boers, who have already come west of Lake Ngami. Besides the settled government now secured, measures have been taken to prevent the introduction of that great curse of dark races, drink. Missionary work and British protection have thus been mutually helpful, and both are promoting the advancement of those far-off tribes.

In Ovampoland, still further north, the Rhenish missionaries were requested to commence work. This, however they were not prepared to do, but they suggested to the Lutheran **Missionary Society of Finland** to undertake a mission there. This offer was accepted, and a well-equipped force of seven ordained missionaries and three Christian artisans was despatched to this furthest outpost of evangelistic work in South-west Africa. Like most new missions, its history has been chequered, but influences for good are at work which will doubtless eventually yield fruit.

**Berlin Mission.**—Like the Rhenish and L. M. S. Missions,

the work of the Berlin Society is widely extended in South Africa; and while the Rhenish Mission forms the left wing of the Christian army, and the L. M. S. Mission the centre, the Berlin Mission is the right wing, stretching up the eastern coast northward. The work of this society is exclusively in South Africa, and it has already produced a literature of its own, of which perhaps the *Lectures* of Herr Merensky and the *History* of Dr. Wargemann have attracted most attention.

The Berlin Society commenced its work in 1834; it was at first designed to labour among the Basutos and Bechuanas, but it was some time before this purpose was carried into effect. In the meantime, stations were begun in the Colony among the Koranna Hottentots, and in 1837 a firm basis was established at Zear, which soon became one of the great centres of mission work and influence, and where Christianity and civilization have become deeply rooted. This is due to the faithful teaching of the gospel, and also to the exercise of firm discipline, by which many of the evils incident to native churches in an early stage have been eradicated. Another important position is at Amalienstein, which is a Christian colony having a large estate of 20,000 acres, where the people have settled in orderly and civilized communities. Besides these there are four other chief stations, all of which have good schools, and where steady advances are being made.

In British Kaffraria the Berlin Society has four principal stations, a noticeable feature in its mission here being the colonial element. There are a large number of German settlers in this district, and among them, owing to the teachings of the Berlin missionaries, Christian and church life is being happily developed. Their work among the natives is not so satisfactory; there is a restless turbulent spirit among them, chiefly the Amaxosa Kafirs, which has prevented much good being accomplished; they have been demoralized by the frequent wars, and by drink.

In the Orange Free State are three flourishing stations of this society, and it is also at work in the Diamond-fields. One of the latest reports give remarkable details of the resuscitation of some churches which had been destroyed during the war, and by the defection of the people.

The Natal branch of the Berlin Mission includes some

of the most efficient and successful of its stations, which are six in number. Its work here dates from 1846; the chief position being at Christianenberg, on the coast, where is a church of 440 members, consisting of German colonists and Zulu natives. The most influential of all the Berlin missions is that in the Transvaal, where it has twenty stations, with about 2,500 members. Its chief Basuto station is at Gerlachsdoorp. Good work has also been done among the Bakopa and Bapedi tribes, although much persecution was at one time suffered from Sekukuni, the Bapedi chief. Some deeply remarkable cases of conversion and faithful Christian character are related by Dr. Wangemann of individuals belonging to these tribes. An influential position is held at Botshabelo, and there are stations at all the chief Boer towns, Pretoria, Potchefstroom, Lydenburg, etc.

Altogether, among its various fields, this society rejoices in 7,200 converts gathered together at its thirty-seven stations, and it has 2,000 children receiving instruction in its schools. With the true missionary spirit of pressing on into the still heathen regions, the closing sentences of its latest reports urge the duty of advancing northwards, with the words, "Vorwärts,"—Forward!

**French Evangelical Missionary Society.**—The mission work carried on by this society in South Africa has some features of special interest. In the first place, it has been done by descendants of the persecuted Huguenot Church, to whom both England and other Protestant countries owe so much. Besides this, its work is more concentrated than that of the other societies which labour in South Africa, being confined almost entirely to one district, Basutoland. This field was the first undertaken by the French society; it is also its most important work, and it has certainly been its most successful one.

The mission was commenced in 1829 at the suggestion of Dr. Philip of the London Society, who had visited France during the preceding year. Its first missionaries were cordially welcomed in the colony by the descendants of the old French refugees, and one of them was requested to stay in the neighbourhood of the Cape to teach the slaves. The others, however, advanced north-eastward, and decided to commence work among the Baharutse. But

they were driven from their first station by the jealousy of Moselekatse, and for a time occupied the village of Motito near Kuruman. But on the arrival of a fresh party of missionaries they resolved to accept an invitation given by Moshesh, the enlightened chief of the Basutos. This chief had with great bravery held his own at his mountain stronghold of Thaba Bosio, an impregnable position, which he successfully defended against natives and Europeans. Near this place the first mission station was established, and from thence the French missionaries gradually extended their teaching over a large portion of the Basuto territory. For about twenty years they enjoyed comparative peace and growing success, steadily building up their work, and rejoicing in the Christian influence which was being diffused. But after this period came a series of difficulties and trials. First was the war with the Basutos by the British forces, with results not very creditable to the latter, but which resulted in the submission of the chief. Then came the pecuniary straits following upon the revolutionary movement in France of 1848, which almost entirely stopped the supplies necessary to carry on the work. But through the efforts of the missionaries help was given by Christian friends both in the Colony and elsewhere, and the mission was still maintained. Following this was the recognition of the independence of the Orange Free State. This enabled the Boers to manifest to the full their dislike to the French mission work, with its recognition of native rights. Several stations were obliged to be given up, and the very existence of the Basutos was threatened. In this juncture, largely owing to the influence of the missionaries, Moshesh was induced to place himself and his people under British protection, and so the tribe was saved from further molestation. But it is most encouraging to know that temporal adversity produced spiritual prosperity and increase. A revival of religion took place, and considerable additions were made to all the churches. In 1870 the chief Moshesh died; he was a man who had done much for his people, and was pronounced by European officials who had good opportunities of knowing him, to have been the most upright, able, and enlightened barbarian chief which South Africa has ever had. He appears towards the close of his

life to have accepted Christianity with the humility of a little child.

Since peace was established by the acceptance of the British protectorate, both the Basuto people and the French mission work have continued to advance in prosperity. The mission has 14 principal stations and 66 out-stations, with about 20,000 adherents. Of these about 3,450 are Church members. Besides schools of a high order, with 3,000 scholars, there is an industrial and agricultural institution, and also a normal school for instructing teachers. The son of one of the first missionaries is Director-general for Primary Education in Basutoland; and for some years the accomplished Dr. Casalis has been one of the most active and influential of the French missionaries. A high tone of scholarship and attainment has been characteristic of the members of this mission, which may be pronounced to be thoroughly well equipped in all respects; they are not merely a body of "simple-minded men," as described by others who would intrude upon their work with assumptions of superiority. There is therefore every reason to hope for continued advance both in education and in Christianity. In circumstances rather trying to religious character, such as at the Diamond fields and in railway works, the Christian Basutos have maintained the ordinances of religion, and have gained respect for their consistency and industry.

As a tribe the Basutos have gained much socially and commercially by the progress of Christianity. They had increased largely in number before the war; they imported yearly about £150,000 worth of European goods, and exported large quantities of wool and grain; and now that this recent ill-advised conflict is brought to an end, their prosperity may be expected to return.

The French missionaries have recently begun pioneering missionary efforts away from Basutoland, among the Banyai Hills beyond the Limpopo. But they had such opposition and perils to encounter, first from the Boers and then from the native chiefs, that they were obliged to give up the attempt in that quarter. An effort to commence work in Matabeleland was also unsuccessful; but with noble, heroic spirit M. Coillard and his companions are determined to persevere, and by the last account ap-

peared likely to begin work among the Barotse tribes, far up the Zambesi. The French mission, therefore, seems also providentially drawn to take a part in the evangelization of Central Africa.

**American Board Mission.**—Like the French society, the work of the American missionaries in South Africa is confined to one district; as the one is occupied almost entirely with the Basutos, so the other is at work only in Natal. This mission was, like several others, commenced at the suggestion of Dr. Philip. In 1835 six missionaries arrived from America, three of whom were to proceed to what is now the colony of Natal, while the others were to commence work in the interior. These latter were received kindly by Moselekatse, the chief of the Makololo; and although he had driven away the French missionaries, he allowed the Americans to settle in his territory, and to occupy the abandoned station at Mosiga. But trouble soon came from another quarter: the country was attacked by the Boers; the mission was broken up, and the missionaries obliged to flee to Natal. The other party reached their destination in 1836, at which time the country was still in possession of Dingaan, the successor of the ferocious Chaka. But although hardly less a barbarian than his predecessor, Dingaan gave the missionaries leave to settle near Durban, and Dr. Adams commenced work at Umlazi. Meanwhile the other three arrived from the Makololo country, including Mr. Lindley, whose name has so long been honourably associated with this mission. But they were not allowed to continue long undisturbed: fresh troubles came through the massacre of a number of the Boers by Dingaan; then followed a revengeful war of retaliation, resulting in the abandonment for some time of the stations. Some of the missionaries left South Africa, but after a few months Dr. Adams (in 1839) resumed work at Umlazi, and in 1847 Mr. Lindley commenced a station at Inanda.

In 1841 they were invited by the Zulu chief Panda to commence work in his country. The invitation was accepted, and encouraging success was attained; but the chief soon became jealous of the Christian influence at work among his people. He caused the converts to be cruelly murdered, the missionaries were obliged to quit the field, and Zululand has never since been reoccupied.

The American mission in Natal became much more securely fixed by the establishing of British influence in the country in 1843, when it became an English colony. Ever since that time Christian missions have received friendly support and encouragement from the Government, which has aided them by giving land for stations and by yearly grants of money for education. For ten years the progress of the mission was slow, and no converts were made; but since that time success has been achieved, and a steady advance has been maintained. There are eight principal stations and eleven subordinate ones, and at these 1800 people attend worship, of whom 600 are Church members, and about 850 children are in the schools.

Among the distinguishing features of the American mission are—the number of pious and well-instructed native pastors and teachers; the instruction given in the arts of civilization; the high-class educational institutions maintained, both in the normal seminary and female boarding schools; the visitation of the native women by American ladies, a work having some resemblance to Zenana work in India; the careful discipline enforced, and constant watchfulness over the character of the converts; and the thoroughness with which all Christian work is carried on. The missionaries are also stirring up the people to look forward to evangelistic and missionary work in the interior.

**Society for the Propagation of the Gospel.**—The S.P.G. (as we shall here style it for the sake of brevity) commenced mission work in South Africa at a rather late period, Stellenbosch, its oldest station, being begun in 1838. Most of the positions it holds date from a time subsequent to the appointment of Dr. Gray as Bishop of Cape Town; and the wide extension of this society's work in South Africa is largely owing to the ability, energy, and devotion of that prelate, whose career was marked by "untiring and exhausting toil, able episcopal administration, and high Christian enthusiasm." It is, however, a matter of some little difficulty to define very accurately the extent of the missionary operations, properly so called, of the S.P.G., since, like the Wesleyan Mission, its work is colonial as well as among the heathen, and no clearly marked distinction is made in its returns

between European and native adherents. Of the 100 positions occupied by the S.P.G., only about a fourth are strictly mission stations; but the progress made among the colonists is considerable, and a chain of five dioceses stretches round the coast much in the same way as do the Wesleyan circuits. Hopes have therefore been confidently expressed by some of its bishops that their communion would eventually become the Church of South Africa, absorbing within itself the other Christian communities. This, however, is not at all a likely event, especially as their mission work bears no comparison in extent to that of the other societies who have been long in the field.

In the case of the S.P.G. work, also, there are claims put forward by some of its bishops and clergy which, in the interests of Evangelical Protestant Christianity, cannot be allowed by other Christian bodies who are also zealously employed in extending the kingdom of their Lord. These claims rest upon assumptions of ecclesiastical superiority, sacerdotal power, and sacramental efficacy, which have led some of its clergy to ignore the Christian courtesy usually observed between missionary societies at work in heathen lands, and to intrude into districts already occupied by others. This has been done as regards the Berlin Mission, and still more offensively towards the French Basuto Mission. Through such intrusion, in the words of the French Committee, "disquiet, dissatisfaction, and rivalry will enfeeble the faith of the converts; doubts, discussions, and controversies will dull in the hearts of the heathen the appeals to repentance and the invitations to accept the grace of Christ." In the interests of unity, peace, and progress, it is much to be regretted that the thorough Christian brotherhood shown by the Church Missionary Society in all its relations with other missions, is not also the rule with the S.P.G. in South Africa. But it must not be omitted to state that one at least of the South African bishops has shown a much more apostolic spirit. Bishop Callaway, who is pre-eminently the missionary bishop of South Africa, a man of intense zeal and energy, as well as of learning and scholarship, has in his charges clearly recognized the claims of other missionaries, although working in methods and by means differing from those of his own church. It is estimated that the S.P.G.

has about 16,000 native adherents, of whom probably about 4,000 are communicants. Their Kafir institution at Graham's Town holds a high position for its efficiency.

**Norwegian Missionary Society.**—This society is the organ of the Evangelical Lutheran Churches of Norway and Sweden, and was founded in 1842. The first missionaries were Messrs. Schreuder and Thomassen, and its work has been chiefly carried on in Zululand. The first attempt to gain an entrance was unsuccessful, but subsequently, in 1849, a station was established, and the goodwill of the chief, Panda, gained through the favourable effects of some European medicine supplied by Mr. Schreuder. Other positions, altogether seven in number, were afterwards occupied, as well as one in Natal; but, like all societies in Kafir territory, there has been much hindrance caused to the work by the recent wars. There are 270 baptized people connected with this mission, as well as nine pastors. Mr. Schreuder, afterwards appointed bishop, is now carrying on mission work independently of the Society, and has two stations in Natal and one in Zululand. In 1865 and following years several of the Norwegian missionaries left Zululand and proceeded to Madagascar.

**Hermannsburg Mission.**—This missionary society was founded by Pastor Harms, one of those many simple, earnest, and apostolically minded men which Germany has produced. The first missionaries, who went not only to South Africa, but also to India, New Zealand, and Australia, were chiefly gathered from the peasant farmers or the handicraftsmen around Hermannsburg, in Lüneburg; and industrial and agricultural pursuits were largely followed by the missionaries, so that their stations were at first as much Christian colonies as Christian missions. After abortive attempts to found a mission amongst the Gallas, south of Atybsinia, the missionaries came further south, and in 1856 commenced work in Natal, founding a station, or mission home, at a place they named New Hermannsburg. Subsequently their work has been extended into the Transvaal and Zululand, and for a time they also held positions among the Bakwains and Bamangwato tribes. One of their stations, Bethanien, has now more than 800 members, with about 500 communicants. Altogether they have now in South Africa

forty-seven stations, with above 4,000 converts. They are also now making fresh efforts to commence work among the Gallas, and so to take part in the evangelization of Central Africa. The Hermannsburg mission is strictly Lutheran in theology, with a considerable amount of sacramentalism in its teaching, but is still earnestly evangelical. It also largely maintains its original industrial and agricultural character.

**Mission of the Free Church of the Canton de Vaud.**—We now come to notice the last of the thirteen Protestant societies which are doing missionary work in South Africa. The Swiss society has only been labouring six years, but it has already had its trials and its successes, and its growth is full of promise for the future. Its first missionaries laboured for a time with the French brethren in Basutoland, but in 1875 a station was founded among the Makwamba or Amatonga Kafirs, and appropriately named Valdézia. They soon experienced much hindrance from the Boers; but their work progressed, converts were made, and other stations were occupied. The tribe amongst whom they are labouring occupies the country between Delagoa Bay and Sofala; and in the case of these Swiss Protestant missionaries, God has already shown the power of His grace in bringing in a considerable number of the people to accept the message of the gospel.

**Roman Catholic Missions.**—A word or two only need be said about Roman Catholic mission work in South Africa. Although their church has bishops in Cape Town and Graham's Town, with 7,000 or 8,000 adherents, these are almost entirely of European descent. In Natal there are many respectable Roman Catholic colonists, and they have lately established some good schools. The only mission work, strictly so called, they appear to be doing at present is in Basutoland, where, however, the Protestant Christians have the entire predominance.

**Characteristics of South African Missions.**—It will have been noticed that, together with some special features which distinguish the work of one society from that of another, there is much that is common to them all. A marked feature in most South African missions is their industrial character, and the training given in improved methods of agriculture. This seems indispensable, if the people are

to make real progress when they have become Christianized. Without wishing to Europeanize them, it is quite evident that the old tribal customs by which all the hard out-door labour falls to the women, while the men merely hunt and fight, must be exchanged for something better; and this is being supplied in the knowledge of the useful arts now imparted by many of the missions.

**Hindrances to Missionary Labour.**—It will also have been noticed how much all mission work has been hindered again and again by war. Almost every society has, at one time or another, seen some of its stations destroyed, and its work at these places either temporarily or permanently broken up, through the wars between natives and colonists. And the colonists, chiefly the Dutch Boers, have frequently been as bitter enemies to mission work as the heathen natives themselves. On the whole, the brightest prospects for the future of South Africa would seem to be bound up with the extension and consolidation of British supremacy over the entire southern portion of the continent. And while the tribal system with native chieftains is preserved, so far as it can be usefully employed in the government of the people, it should be made impossible to maintain such despotic military states as those of Chaka, Panda, Sekukuni, or Cetewayo, under which all progress is impossible, and Christian converts are often persecuted or ruthlessly murdered. On the other hand, it is to be hoped that the British suzerainty will be firmly upheld, to prevent either of the Boer republics from unjust encroachments on the rights of the natives.

**Present Position and Future Prospects of Mission Work.**

—It has been estimated that about 180,000 people from the whole native population of South Africa are now under Christian influence of some kind. When the numerous hindrances from war and other causes are remembered, and that hardly any society has been at work more than half-a-century, and some of these not nearly so long a time, there is certainly abundant reason for encouragement in what has already been accomplished. But at the same time it is evident that there is still a large field yet to be occupied by the missionary societies now labouring there before the numerous tribes of South Africa are

enlightened and Christianized. The power of the gospel to influence the most savage and degraded peoples has already been strikingly shown. Chiefs like Africaner and Moshesh and Khame have been subdued and changed; warlike tribes like the Basutos, the Bechuanas, and some of the Kafirs have become meek and gentle; degraded people like the Hottentots and some of the Bushmen have been raised to the dignity of Christian manhood. In effecting results of this kind, missionaries of the highest type of heroism have laboured; and we recall the names of Schmidt and Vanderkemp, of Philip and Moffat and Livingstone, of the Shaws and Stewart, of Esselen and Posseldt, of Casalis and Lindley, of Gray and Callaway—all men of consecration and very varied gifts, but all devoted to the advancement of Christ's kingdom.

Besides the evangelistic and educational work of every mission, much has been done in Bible translation and in the formation of a Christian literature in various languages. The entire Bible has been translated into the speech of the Basutos, the Bechuanas, and the Kafirs, and the New Testament and other portions of the Scriptures into the Herero, the Namaqua, and the Zulu tongues. *The Pilgrim's Progress* has also been reproduced in the three first-named languages, as well as a large number of publications in these and other dialects of South Africa. It will also have been remarked how a real missionary spirit is being awakened in almost every Christian community formed among the native population. All are making efforts more or less vigorous to press forward to the regions beyond, and some are already taking part in the evangelization of Central Africa. May the whole of this southern portion of the "Dark Continent" speedily be filled with light, and the prophecy, so long delayed and yet so sure, be accomplished—"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

NOTE.—In preparing the above sketches of the operations of the different missionary societies, the writer desires to express his great obligations to a work by the Rev. J. E. Carlyle, entitled *South Africa and its Mission Fields* (Nisbet, 1878).